

Religious Intelligence.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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LAVATER'S PRACTICAL COMMENTARY.
[Extracted from his private Diary of a self-observer,
Jan. 2, 1769.]

"Awoke at 6 o'clock—remembered that I am mortal; gave thanks to God; and read the 5th, 6th and 7th chapters of St. Matthew. What a treasure of pure morality! I now went to my avocations, and continued them till noon. My wife asked me during dinner what sentiment I had chosen for the day. "Give to him that asketh thee; and from him that would borrow turn not thou away." 'Pray how is this to be understood?' said she.—'Literally. We must take the words as if we heard Jesus Christ himself pronounce them. I am the steward, not the proprietor of my possessions.'

Just as I arose from dinner, a widow desired to speak with me. 'You will excuse me, dear Sir, (said she) I must pay my rent, and I am six dollars short. I have been ill a whole month, and could scarcely keep my poor children from starving. I have laid by every penny—but I am six dollars short, and must have them to-day or to-morrow—pray hear me, dear Sir.' Here she presented me a book enchased with silver. 'My late husband (said she) gave it me when we were betrothed. I part with it with reluctance, and know not when I can redeem it. O, dear Sir, cannot you assist me?'—'My good woman, indeed I cannot.' So saying, I put my hand into my pocket, and touched my money; it was about two dollars and a half. 'It won't do, (said I to myself,) and if it would, I shall want it. Have you no friend, said I, who would give you such a trifle?'—'No, not a soul living; and I do not like to go from house to house; I would rather work whole nights. I have been told that you are a good natured gentleman; and if you cannot assist, you will, I hope, excuse me, for having given you so much trouble. I will try how I can extricate myself: God has never forsaken me; and I hope he will not begin to turn his back on me in my 76th year.' The same moment my wife entered the room.

I was—O thou traitorous heart!—I was angry, ashamed, and should have been glad if I could have sent her away under some pretext or other, for my conscience whis-

pered to me, 'Give to him who asketh thee.' My wife, too, whispered irresistibly in my ear, 'She is a pious honest woman; she has certainly been ill; assist her if you can.' I have no more than two dollars by me, answered I in a whisper, and she wants six; how therefore, can I answer her demand? I will give her something and send her away. My wife squeezed my hand tenderly; smiling and beseeching me by her looks. She then said aloud, what my conscience had whispered to me before; 'Give to him that asketh thee, and do not turn away from him who would borrow of thee.' I smiled, and asked her, whether she would give her ring, in order to enable me to do it? 'With great pleasure,' said she, pulling off her ring. The good old woman was either too simple to observe this, or too modest to take advantage of it: however, when she was going, my wife told her to wait a little in the passage. 'Were you in earnest, my dear, when you offered your ring?' said I, as soon as we were in private. 'I am surprised that you can ask that question; do you think I sport with charity? Remember what you said a quarter of an hour ago. You have always been so benevolent; and why are you now backward in assisting that poor woman? Why did you not give her what money you had in your purse? Do you not know that there are six dollars in your bureau, and that it will be quarter day in ten days?'—I pressed my wife to my bosom and dropped a tear. 'You are more righteous than I! Keep your ring; you have made me blush!' I then went to the bureau and took the six dollars. When I was going to open the door to call the widow, I was seized with horror, because I had said, 'I cannot help you.' O thou traitorous tongue! thou deceitful heart! 'There take the money, (said I) which you want.' She seemed at first to suppose it was only a small contribution, and kissed my hand.—But when she saw the six dollars, her astonishment was so great, that for a moment she could not speak. She then said, 'How shall I thank you? I cannot repay you; I have got nothing but this poor book, and it is old.'—Keep your book and the money, (said I,) and thank God, and not me. Indeed I do not deserve it, because I have hesitated so long to assist you. Go and say not one word more.'

From the Boston Telegraph.

INTEMPERANCE.

If, with so quaint a title, we may hope for a moment's attention, we would earnestly inquire whether the philanthropists of this age and nation have given over, as incurable, the thousands and thousands of our countrymen who are perishing under the ravages of this disease. Or, if all these must perish, is there no hope for future generations; no means by which *they* may be secured from the contagion of this vice? Quaint or not, this is a great question; and one which will be answered, if in no other way, by the blood of hundreds of thousands of our citizens. The physician tells us that intemperance undermines the constitution; the clergyman, that it destroys the soul; the moralist, that it corrupts the fountains of social life; the minister of justice, that it fills our poor houses and prisons. With all these testimonies sounding in our ears—nay, with the very victims of its ravages before our eyes, what are we doing to stay its desolating progress.

It is estimated, from data, which cannot essentially mislead, that **FORTY MILLIONS GALLONS** of ardent spirits are consumed in this country annually; or about *four gallons to an inhabitant*. The average daily consumption, then in the United States is more than *one hundred thousand gallons*. What a comment is this upon the extent and aggravation of the evil!

Look next, at the *enormous tax*, which is thus paid by our citizens, to appease the hankering of a diseased appetite. At fifty cents per gallon, the cost of 40,000,000 is *twenty millions of dollars*—equal to the ordinary expenditures of our national government for a year. As much, therefore, is paid by our citizens to support the most arbitrary and bloody tyranny, as to maintain a government of freedom.

But this is not all. There are other effects of intemperance, in comparison with which, the loss of property is scarcely worthy of consideration. Among these may be reckoned the loss of reputation, domestic wretchedness, the corruption of morals, the commission of heinous crimes, untimely death, and everlasting ruin. Can any greater or more terrible calamities befall a human soul? On this subject, our bills of mortality, our courts of justice, our prisons, and even our streets and wharves, speak a language too painful to be repeated.

If we search for the fountains, which have let loose this sweeping deluge upon our country, another crying sin obtrudes

itself upon our notice. *Nearly all the imported liquors, and a considerable portion of the domestick are prepared by the toil and sinews of SLAVES!* This is economizing vice, with a witness. It is questionable whether the arch-deceiver himself could have suggested a more artful device, than to subject one portion of our race to the horrors of slavery, for the sake of converting another portion into beasts.

Now, turning the enemy's weapons upon himself, is it not possible to reverse the process, and make intemperance pay its way, by effecting the gradual abolition of slavery? We think it is possible: and that by the same process, intemperance itself may receive a considerable check.

It is well known, that, as liquors are now sold, a man may reduce himself, for six or eight cents, to the lowest depths of intoxication. Nor can it be doubted, that with many, the cheapness of the article is a reason for procuring it more frequently, and in greater quantities, than would otherwise be done. Particularly is this the case with a numerous class of youth and children; who, not choosing to reject an acquaintance offered on so easy terms, and which, at least, is likely to be the source of some festivity and merriment, are gradually inveigled with its charms, till finally they are overcome by its power, and enrolled on the list of confirmed drunkards. If men question the correctness of this principle, viz. that intemperance is more prevalent in consequence of the facility with which the elements of intoxication may be obtained, let them suppose that intoxicating liquors flowed in rivers, like water, and were free to all. Is it not to be feared that, in such a case, a very great portion of our race would become amphibious?

To strike at the root of the evil, therefore, or at least to lop off some of its branches, let *an additional duty of fifty or more per cent. be imposed on all intoxicating liquors, whether foreign or domestick*. In that case, the *drunken tax* might be a little increased, or it might not. Supposing it to remain the same as now, twenty millions dollars a year, the consumption of ardent spirits in our country would be diminished *one third*; and a new revenue raised, to the amount of six and a half million dollars. On this supposition, intemperance is diminished, while the drunken tax remains the same. If, however, it is insisted that the consumption of spirits would not be diminished by this expedient—then, instead of six and a half million dollars, our additional revenue would amount to ten millions. The truth doubtless lies be-

tween the two extremities. By imposing such a duty, a less quantity of spirits would be consumed than now, but the amount of expense might be somewhat increased.

Now it appears to us but just, that men, who voluntarily bring so much mischief upon society should do something, if possible, to atone for it. The thief is fined or imprisoned, the murderer forfeits his life; and shall he who is taken in the very act of *suicide*, and who, by his example, is exhorting others to do the same, shall he be furnished gratis with the weapons of his own destruction? Besides, if men are determined to spend to the last cent, for the means of brutalizing themselves, the sooner they reach their mark, the better. Their poverty is less injurious to society than their property. We have said, that, by such a measure, there would be raised a new revenue of at least six and a half million dollars annually. Now, *let this revenue be appropriated to the colonization of slaves, and intemperance will either be compelled to hide its head, or to work the extinction of slavery.* In either case, the triumph of virtue would be glorious.

LETTER OF A CONVERTED CATHOLIC.

The following is the Pastoral Letter referred to in our last as written by "Mr. C. formerly professor in the R. C. College of —, and during three years Cure, of the parishes of V. and G."

This person, thus described by an English resident in France, addresses those who were lately under his spiritual care, from a place of concealment. Those who attentively peruse an article in our paper relative to the persecutions of Protestants, will readily see the necessity of the course which he has adopted.

"My dear Parishioners, and Brethren in Christ Jesus,

"Removed from you by those conscientious reasons which are despised by the world, my enemies have seized the opportunity of my absence to heap on me the epithets of impious and heretic; as though I had become heretic by having dared to place on the candlestick that light of the divine word which they wish to be hid under a bushel; as if I were become impious by having taken, in spite of ancient prejudices, the firm resolution to follow with sincerity, the course that I found marked out in the Holy Scriptures. Christians who love the truth and desire the salvation of their souls, instead of seeing in me an impious heretic, and a dangerous citizen, will know how to judge me with impartiality; and will, I hope, find in me a frank and sincere believer, who hates hypocrisy, and who has preferred to throw himself into the arms of Providence, and to endure all the trials to which he may be exposed, rather than to continue the exercise of a ministry condemned by the gospel and his own conscience. Matthew xix. 29. Those enemies who have seen in my determination to embrace the gospel only

worldly motives, have endeavoured to blacken my character by every means which hatred could suggest, and by ascribing my conduct to passion and ambition. From such accusations charity itself requires that I should justify my profession of the faith of Christ.

"I demand then of my accusers, if passion and ambition have secured their ends, or contributed to their gratification, by the sacrifice of all that the world esteems so much, by the loss of a profession which furnished worldly wealth and civil consideration? Assuredly, had I been actuated by motives so base, I should have pursued a course more shameful still, and I should have become hypocritical in proportion to the wickedness of my designs. But no; I openly and freely made known my sentiments; and if my conduct has not gained me friends, at least it has left me peace with God and with myself, and placed me in harmony with the Scriptures—the only means by which, aided by the Holy Spirit, we can enjoy that faith which justifies the sinner.

"There is a very large class of persons who believe, that in separating myself from the church of Rome, I have abandoned all religion. This is an error highly injurious to the spread of the gospel, since those that are imbued with so fatal a prejudice, dare not open the precious testament of our redemption, the perusal of which I have so strongly urged, lest they should become enlightened, and be constrained to quit their delusions, and follow with humility the Lamb of God. No, my dear parishioners, I have not abandoned the religion of the Lord Jesus; I have only rejected human ordinances; I have only united myself more closely to the Saviour, expecting henceforth my salvation from him alone, and not from the abolition of my fellow creatures, nor from any works of righteousness that I have done: 'Neither is there salvation in any other name,' &c. Acts iv. 12. Having said thus much, I leave my justification to a gracious Providence, and proceed to speak to you of the gospel of Christ, and to exhort you to seek that righteousness which the world does not know, because it is held captive by its present interests and sinful pleasures. Forget not then all I have so often said to you of the love of our God and Saviour. Remember that he is a God of mercy; and that from the right hand of the Father he extends to you his arms, and calls you to him, to be consoled and sustained. 'Come unto me, all you that labour and are heavy laden, and I will give you rest.' [Mr. C. here exhibits Jesus Christ speaking in the words recorded in several parts of St. John's gospel: such as the vth, xivth, and xvith chapters, and exhorts his friends to read those Scriptures, which thus testify of Christ.]

"I know (he continues) that they will not fail to tell you, that the councils and popes have fixed the doctrine and the sense of the Scriptures after the tradition of the fathers; and that thus it is both absurd and rash for private individuals to meddle with their decisions, and pretend to a right to examine for themselves, if the doctrine taught is in accordance with the word of God; but, my beloved brethren, if you have really at heart your own salvation, you ought to regard only the commandments of Christ, without any respect for the mass of human ordinances; because it is not by such ordinances that you will be judged in the day of judgment of the Lord, but by his word. John xii. 48 and 50. 1 Cor. iv. 3 and 4. Coloss. ii. and 8. In vain also will you amuse yourselves in seeking the Saviour amidst the lab-

yrinth of polluted ordinances; there you will never find him; all these things are of the earth, and are earthly; but you are redeemed by Jesus Christ. Come to him as his redeemed people, stripped of the badges of your former bondage, and of those earthly ties which prevent you from raising your souls to God, and seeking and adoring him in spirit and in truth. I repeat my exhortation to retain and to impress deeply on your hearts these important truths, for they are entirely derived from the word of God; and you may see in Gal. i. 8. the dreadful curses pronounced on those who corrupt the gospel of Christ by mixing it with human inventions. Ah! take care that you do not, by a cowardly submission, participate in this sacrilege on the word of God, and bring down on your own heads the weight of this anathema. You will not be able at the day of judgment, as many others, to plead your ignorance as an excuse, because I have exhibited to you the truth in the sacred word; and every day you may satisfy and enlighten yourselves by reading the divine testimony.

You see, then, by all I have said, that the doctrine of the church of Rome is opposed to the word of God; that the boasted merit of good works is a baseless foundation, on which you will in vain attempt to build for eternal salvation.—Your best works are too imperfect and too polluted; it is the blood of Jesus Christ which can alone render you worthy of the crown of glory, because it is by him alone that you have been redeemed. 'For you are not redeemed with corruptible things, as silver and gold,' &c. 1 Peter, i. 18. And as I have shown you from numerous passages of Scripture, that man is not justified by works but by faith; that the righteousness of God is the free gift of his own grace, permit me to show you, that the church of Rome is in contradiction with itself in pretending that works have some part in the justification of the sinner. If, as it pretends, good works contribute conjointly with faith to our justification, they must either precede or follow our justification; for there is no neutral state in the spiritual condition of man—we are justified or guilty. If they precede, I reply they are dead, according to the church's own avowal, and of course without merit, and consequently incapable of justifying. Consult the Catholic theologians on the article *opera mortua*. If they follow justification they cannot contribute to the justification of the sinner, for he is already justified, as St. Paul says, *by faith without the deeds of the law*. Rom. iii. 28. Besides this fundamental error of the church of Rome, observe these that flow from it, and of which you may judge by the following parallels.

The Scripture saith that Jesus Christ is our only mediator with God, and the sole foundation of our salvation. 'There is one God, and one mediator between God and men, the man Christ Jesus.' 1 Tim. ii. 5 and 6. 'If any man sin, we have an advocate with the Father, Jesus Christ,' &c. 1 John ii. 1, 2. 'Neither is there salvation in any other,' &c. Acts iv. 12. The church of Rome, on the contrary, admits over and above this, the merits and intercession of the Virgin Mary and of Saints. Christ is represented as a severe judge, and Mary as fulfilling, instead of Jesus, the functions of mediator.

The Scripture saith, that by one single oblation Christ has perfected for ever those that he has justified; and that sin being once expiated, there is no need of any sacrifice;—'For by one offering he hath perfected for ever them that are

sanctified.' 'Now where remission of sins is, there is no more offering for sin.' Heb. ix. 18.—But the church of Rome renews every day, in the celebration of the mass, the sacrifice of Jesus Christ.

The Scripture saith that Jesus Christ has instituted the Sacrament in two kinds, and has commanded us to celebrate it in that manner. 'Jesus took bread and blessed it, &c. And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it, &c. Matt. xxvi. 26—28. But the church of Rome has changed the institution of Jesus Christ, in depriving the laity of the cup. The Scripture calls the bread bread, and the wine wine, after as well as before the benediction. 'For as often as ye eat this bread, and drink of this cup, ye do show forth the Lord's death till he come.' 'Wherefore whosoever shall eat this bread and drink of this cup unworthily,' &c. 1 Cor. xi. 26, 28. The church of Rome teaches their transubstantiation, and will not allow, that after their benediction by a priest, the bread and wine are still those substances, but declares they have really become the body and blood of Jesus Christ. The Scripture states that it was at supper that Jesus communed with his disciples. Mark xxvi. 26. The church of Rome pronounces it a dreadful sin to partake of the consecrated wafer otherwise than fasting.

The Scripture announces as an heresy the prohibition of marriage, and of eating meat on certain days. Now the Spirit speaketh expressly, that 'in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, forbidding to marry, and commanding to abstain from meats,' &c. 1 Tim. i. 3. The church of Rome forbids its ministers to marry, and interdicts the use of meats on Fridays, Saturdays, in Lent, the four seasons, and others.

The Scripture says that we are not to condemn each other for the use or neglect of meats and drinks. Rom. xiv. 3. The church of Rome condemns most severely those who do not scruple to use the good things of this life.

The Scriptures recommend the celebration of divine service in a language which is intelligible to the people: 'If I come unto you,' says St. Paul, 'speaking with tongues,' that is, in an unknown language, 'what shall I profit you,' &c. 1 Cor. xiv. The church of Rome celebrates mass, and several other acts of religious worship, in Latin, a language unintelligible to the people.

The Scripture saith that the Church is an edifice built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, &c. Ephes. ii. 20, 21. The church of Rome is founded on a man, on Peter and his descendants: after these come individuals, and orders founded—one on St. Francis, another on St. Ursule, a third on St. Joseph; but Jesus Christ, the chief corner-stone, is laid aside.

The Scripture saith that Jesus Christ forbids all disputes about rank and preeminence in his kingdom. 'Ye know,' says Jesus Christ, 'that the princes of the Gentiles exercise dominion over them, but it shall not be so among you.' Matt. xx. 25—28. In the church of Rome every one wishes to be above another, and the Pope will be above all. The Scripture says the pastors are not the masters, but the models of the flock, without assuming a domination over its faith. 'Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind,' &c. 1 Peter, v. 2, 3. The church of Rome desires the

people to believe on its authority, and for this purpose interdicts the means of enlightening the conscience. Jesus Christ says in the Scripture, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest ;' Matt. xi. 25. The church of Rome says on the contrary, 'Go to the priest, and he will give you rest.' Jesus Christ says in the New Testament, 'Search the Scriptures.' John v. 39. The church of Rome prohibits the reading of the Scriptures by the laity, as being too mysterious. The Scripture says, 'Thou shalt not make unto thee any graven image :—Thou shalt not bow down thyself to them, nor serve them,' &c. Exod. xx. 4, 6. The church of Rome, on the contrary, makes statues and images, exhibits them in her places of worship, and orders every one to uncover himself and to kneel before them. What a crowd of observances do we find in the church of Rome that God has not ordained ! What a crowd of observances which he has prohibited ! What a crowd of superstitions and ceremonies amid which the Saviour and the regeneration of the soul are hid from the view of man ! And now, my dear friends, imagine the sinner on the bed of death—at that moment when he can no longer dispute with conscience, but must appear before his Judge. When the veil is rent asunder, and eternity is before him—Do you believe, that reflecting on his spiritual misery, his depravity, his evil actions, he can find repose in all the confessions he has made to a man probably as guilty as himself ? Can he believe that signs of the cross, fasts, indulgences bought at the hands of a priest, can efface the greatness of his sins ? Can he believe that all his stains are washed away by the water called holy, because over it there have been made some signs of the cross, and pronounced some Latin words ? Can his good words offer a remedy for all he has done and all he suffers ? No, none of these things, nor his good works, can pacify the conscience of a dying sinner. He will feel the enormous load of his sins, but no real consolations. And why ? Because he does not seek repose by faith in the blood of Jesus, 'who died for our sins, and rose again for our justification.' Rom. iv. 25. You see, then, that you are not in the right road, if you abandon the word of God and trust in human inventions, and neglect Jesus crucified for the redemption of sinners. I was myself once as you, in these fatal errors, walking after the doctrines and commandments of men ; but the Lord has had mercy on me, he opened my eyes. He taught me the truth by the perusal of his word. I saw that every day I was advancing towards destruction, and should perish if influenced by human considerations : if I did not quit the church of Rome to follow Jesus Christ in the liberty of the gospel. But I should have done nothing aright, if I had hesitated to tell you fully the truth. It is the work of my ministry, and I accomplish it with joy for your sakes, and in the name of the Lord ; because I am not ashamed of his gospel. These truths are not calculated to flatter you, nor to make me popular. It is the salvation of your souls that I desire, because in losing them you will lose all ; and if you remain as you are, they must be lost. I acknowledge the thought makes me shudder ; I see the precipice yawning at your feet. Perhaps, even since I have been ordered to quit you, and have been prevented preaching to you the word of life, some souls have passed into eternity without having been led to cast themselves by faith into the arms of the Saviour. I intreat those who lately received me cordially to ac-

cept my thanks, and to be assured that my remembrance of them, as their attachment to me, will be deep and permanent. And as for those who have thought proper to treat me ill, I forgive them and pray the Lord to forgive them also. Wherever I may be, I shall learn with delight that you seek the Lord with sincerity of heart.

J. A. C.

*From the place of my retreat.
Sept. 1823.*

From the (London) Evangelical Magazine.

NATIVE CHAPELS.

In obedience to our Lord's command to 'preach the gospel to every creature,' the missionaries under the patronage of the London Missionary Society, immediately on their arrival in Bengal, applied themselves to the study of the native languages ; and as soon as they had acquired a sufficient knowledge of them to be understood, they daily frequented the highways and market-places, and affectionately invited sinners to accept the offers of sovereign mercy. Through the liberality of the Bengal Auxiliary Missionary Society, which was instituted in Calcutta, on the 19th of December 1818, and the private donations of some Christian friends, for the more permanent preaching of the gospel, several native chapels have been erected ; viz. 2 in Calcutta ; 2 at Kidderpore ; 1 at Bhowanipore, and 4 or 5 at Chinsurah. In these places the gospel has been steadily preached, and conversations of the most interesting nature have been held. On many occasions, these little bungalow chapels are crowded with attentive hearers, who at the conclusion of the service, frequently exhibit evident marks of astonishment and concern at what they hear ; confessing that if ever they are saved, it must be by believing on Christ. Hundreds have expressed doubts respecting the truth of their present system, and have declared their determination to investigate the claims of Christianity. Many, also, who have attended for the express purpose of cavilling and laughter, have gone away deeply impressed with the importance of preparing for eternity.

The congregation at Mirzapore, frequently consists of persons who possess a scanty knowledge of the Bible, and are led away by Socinian principles. We have found more opposition from these persons than even from professed idolaters. For whilst the latter only inquire, "which of the two systems is correct?"—the former declare they have forsaken idolatry, and at the same time despise the religion of Christ.

The large chapel at Kidderpore, on Sabbath mornings and Tuesday evenings, presents a most pleasing and interesting appearance. The attention of the hearers is not unfrequently fixed on the missionary during the whole time of service ; seldom do they ask impertinent and foolish questions, but a marked solemnity pervades the meeting. When the service is concluded, they are invited to free conversation, and they evince much earnestness in their inquiries. We entertain great hopes concerning some of the stated hearers, and we trust soon to see this place of worship filled with the disciples of the true God.

At Bhowanipore, a new chapel, the opening of which was noticed in our last Number, the congregations continue good. A great number of Brahmins residing in its vicinity, frequently attend ; and by their orderly behaviour, manifest that they are anxious to receive information concerning their eternal state. The population of

Bhobanepore is immense, and consists chiefly of Hindoos. The chapel stands on the main road leading to Kalee and Ghaut; and the deluded heathen, as he returns from presenting his bloody sacrifice at the feet of the abominable idol, with his brow wreathed with flowers, while passing by this little temple of the living God, is invited by the missionary of Christ to look unto Him who gave his life a sacrifice for the sins of the world, and who is the Rose of Sharon, and the Lily of the Valley. During the *Churruck Poojah*, this road is crowded to excess, by persons who have pierced their own bodies with spears, suspended themselves by iron hooks in the air, and who have voluntarily endured all kinds of sufferings to atone for their past sins; as they approach the house where prayer is wont to be made, their attention is directed to Him who was wounded for our transgressions, and bruised for our iniquities—to Him who was suspended on a cross, that we might be exalted to a throne!—We hope ere long to see the effects of these feeble efforts in the conversion of many in this populous village.

In the chapels at Chinsurah, there is public preaching almost every evening, and though there are few who inquire into the way of salvation, yet we rejoice in the prospect of final success. Were we to believe in the doctrines which are preached the productions of man, we should despair of seeing any fruit; but knowing them to be the truths of Him who hath declared that "Heaven and earth shall pass away, but his word shall not pass away;" we feel confident, that the labours of our brethren at this station will not be in vain, and that the word of God will not return unto him void.

The pleasing circumstances above related, speak much for the advancement of Messiah's kingdom. A few years back, Bengal presented a solitary waste—Millions were perishing in idolatry, and no friendly voice was heard directing them to the path of safety. But, thanks be to God, the scene is now altered. The sound of the gospel has gone forth—many have believed the word, and we trust several have obtained salvation.—From these facts our benevolent Christian friends will perceive, we trust, the great importance of aiding the funds which are formed for the erection of these Bungalow chapels, that the cause of God may be forwarded, and the salvation of the heathen be attempted on a more enlarged scale.

From the (London) Baptist Magazine.

The Rev. Robert Hall's Description of the Rev. Messrs. Toller and Fuller, late of Kettering; from a Memoir prefixed to "Sermons on various Subjects, by the late Rev. Mr. Toller."

"The settlement of Mr. Fuller, the venerable secretary of the Baptist Mission, in the same place, by giving scope to a virtuous emulation, was probably equally beneficial to both parties. From the absence of competition, and the abundance of leisure attending a country retirement, the mental faculties are in danger of slumbering: the rust of sloth too often blunts their edge, and impairs their brightness, which nothing could be more fitted to counteract, than the presence of such a man as Mr. Fuller,

distinguished for constitutional ardour and industry.

"It has rarely been the privilege of one town, and that not of considerable extent, to possess, at the same time, and for so long a period, two such eminent men as Mr. Toller and Mr. Fuller. Their merits as christian ministers were so equal, and yet so different, that the exercise of their religious functions in the same place, was as little adapted to produce jealousy, as if they had moved in distant spheres. The predominant feature in the intellectual character of Mr. Fuller, was the power of discrimination, by which he detected the minutest shades of difference among objects which most minds would confound: Mr. Toller excelled in exhibiting the common sense of mankind in a new and impressive form. Mr. Fuller never appeared to so much advantage as when occupied in detecting sophistry, repelling objections, and ascertaining with a microscopic accuracy, the exact boundaries of truth and error: Mr. Toller attached his attention chiefly to those parts of christianity which come most into contact with the imagination and the feelings, over which he exerted a sovereign ascendancy. Mr. Fuller convinced by his arguments, Mr. Toller subdued by his pathos; the former made his hearers feel the grasp of his intellect, the latter the contagion of his sensibility. Mr. Fuller's discourses identified themselves, after they were heard, with trains of thought; Mr. Toller's with trains of emotion. The illustrations employed by Mr. Fuller (for he also excelled in illustration) were generally made to subserve the clearer comprehension of his subject; those of Mr. Toller consisted chiefly of appeals to the imagination, and the heart. Mr. Fuller's ministry was peculiarly adapted to detect hypocrites, to expose fallacious pretensions to religion, and to separate the precious from the vile; he sat as 'the refiner's fire, and the fuller's soap.' Mr. Toller was most in his element when exhibiting the consolations of Christ, dispelling the fears of death, and painting the prospects of eternity. Both were original; but the originality of Mr. Fuller appeared chiefly in his doctrinal statements, that of Mr. Toller in his practical remarks. The former was unquestionably most conversant with speculative truth, the latter perhaps possessed the deeper insight into the human heart.

"Nor were the characters of these eminent men, within the limits of their moral excellence which was the attribute of both, less diversified than their mental endow-

ments. Mr. Fuller was chiefly distinguished by the qualities which command veneration: Mr. Toller by those which excite love. Laborious, zealous, intrepid, Mr. Fuller pressed through a thousand obstacles in the pursuit of objects of public interest and utility; Mr. Toller loved to repose, delighting and delighted, in the shade of domestic privacy. The one lived for the world; the other for the promotion of the good of his congregation, his family and friends. An intense zeal for the advancement of the kingdom of Christ, sustained by industry that never tired, a resolution not to be shaken, and integrity incapable of being warped, conjoined to a certain austerity of manner, were the leading characteristics of Mr. Fuller: gentleness, humility, and modesty, those of Mr. Toller. The secretary of the Baptist Mission attached, in my opinion, too much importance to a speculative accuracy of sentiment: while the subject of this memoir leaned to the contrary extreme. Mr. Fuller was too prone to infer the character of men from their creed; Mr. Toller to lose sight of their creed in their character.—Between persons so dissimilar, it was next to impossible a very close and confidential intimacy should subsist: a sincere admiration of each others talents, and esteem for the virtues which equally adorned them both, secured without interruption, for more than thirty years, those habits of kind and respectful intercourse, which had the happiest effect in promoting the harmony of their connexions, and the credit of religion.

“Much as Mr. Fuller was lamented by the religious public in general, and especially in his own denomination, I have reason to believe there was not a single individual, out of the circle of his immediate relatives, who was more deeply affected by his death than Mr. Toller. From that moment he felt himself nearer to eternity; he accepted the event as a most impressive warning of his own dissolution; and while a thousand solemn and affecting recollections accompanied the retrospect of a connexion which had so long and so happily subsisted, one of his favourite occupations was to revive a mental intercourse, by the frequent perusal of the sermons of his deceased friend. It is thus that the friendship of high and sanctified spirits loses nothing by death but its alloy: failings disappear, and the virtues of those whose ‘faces we shall behold no more,’ appear greater and more sacred when beheld through the shades of the sepulchre.—Their spirits are now united before the throne.”

REV. JOHN SMITH—MISSIONARY TO DEMERARA.

It is known to most of our readers, no doubt, that Demerara is an English Colony in the North-East part of South America, and that Mr. Smith was sent to that Station by the London Missionary Society. He laboured chiefly among the slaves, and had the satisfaction of planting a church among them, and collecting a numerous audience to hear the word of truth. All things seemed to prosper, till Aug. 18, 1823, when an insurrection broke out among the slaves, which for a short time wore an alarming aspect. The causes of this revolt were of course various. They may, however, be reduced chiefly to the four following: *immoderate labour, severity of treatment, opposition on the part of the planters to religious instruction, and withholding from the slaves certain instructions of the English government, which they supposed to be their favour.*

To those who are disposed to look upon the dark side of the question, it may be profitable to read the following extract from the Instructions of the Directors, given to the Rev. John Smith, on his going out to Demerara, dated Dec. 9, 1816.—*Bost. Tel.*

“In the discharge of your missionary duty, you may meet with difficulties almost peculiar to the West Indies or Colonies, where slaves are employed in the culture of the earth and other laborious employments. Some of the gentlemen who own the estates, the masters of the slaves, are unfriendly to their instruction; at least they are jealous, lest by any mismanagement on the part of the missionaries, or misunderstanding on the part of the negroes, the public peace and safety should be endangered.—You must take the utmost care to prevent the possibility of this evil; not a word must escape you, in *public* or *private*, which might render the slaves displeased with their masters, or dissatisfied with their station. You are not sent to relieve them from their servile condition, but to afford them the consolations of religion, and to enforce upon them the necessity of being ‘subject not only for wrath but for conscience sake.’ Rom. xiii. 5. 1 Pet. ii. 19. The Holy Gospel you preach will render the slaves who receive it the more diligent, faithful, patient, and useful servants; will render severe discipline unnecessary, and make them the most valuable slaves on the estates; and thus you will recommend yourself and your ministry even to those gentlemen who may have been averse to the religious instruction of the negroes. We are well assured that this happy effect has al-

ready been produced in many instances, and we trust you will be the honoured instrument of producing many more."

There is no sufficient reason for believing that Mr. Smith departed at all from these instructions. Yet, when the insurrection was suppressed, as was done in a short time, but with no small expense of African blood, the enemies of missions were resolved to bring some good out of the calamity, and implicated Mr. Smith in the insurrection. He was put into close confinement on the 21st of August, three days after the insurrection broke out, and tried by a Court Martial; which convened in Georgetown, (Demerara,) Oct. 28, and was continued by adjournment to Nov. 24; during all which time the place was kept under martial law, for the express purpose, no doubt, of favouring the long desired condemnation of Mr. Smith. Be this as it may, *he was condemned* by the court, and his sentence approved by the Governor of the Colony. Being recommended to mercy by the Court, however, his case was referred to the ultimate decision of the King, who acquitted him, on condition that he should never more reside in the British colonial possessions in America.

The facts having come to the knowledge of the Directors of the London Missionary Society, who from the first have manifested a deep interest in the case of Mr. Smith, they resolved to authorize him to appeal from the judgment of the Court Martial, provided it were compatible with a due regard to his health. Some idea of the rudeness with which he was treated, may be inferred from the following statement of the Directors.

"The papers of Mr. Smith were seized, and his private Journal—the record of those feelings of the heart which were never divulged to any man, nor intended to be—was ransacked, to find matter of public accusation; and nearly twenty of such extracts are cited in support of the charges alleged against him—conversations held at distant periods and places—acts which by the exercise of a prejudiced ingenuity only, could be made to bear on the question—passages of Scripture read by him—and texts preached from, in the course of his public ministry, were all tortured to support the imputations so derived; the evidence of Negroes, (taken through the medium of an interpreter,) which would not have been admitted in a civil court, on an action for any trifling offence, or for property—hearsay evidence admitted and required *against* the prisoner, but peremptorily and deliberately re-

fused, in a critical part of his defence, when resorted to *in his favour*, formed the main support of the charges; with other incongruities of procedure open to the legal eye.

"Add to which the extreme length of the trial, during which the witnesses and judges were open to the influence of a community heated by the most violent prejudices, and kept in a constant state of excitement by the effusions of a press by no means disposed to impartiality and moderation."

The Directors express their full conviction of Mr. Smith's innocence of the charges alleged against him, and profess themselves "not ashamed of his bonds." They regard him as an unmerited sufferer, in the faithful and useful discharge of his duty. Mr. Smith's congregation at Le Souvenir contained 800 persons. Baptized—320 adults and 142 children. Communicants—203.

The Directors, being convened on the 19th of February, last, passed several resolutions expressive of their feelings on the subject; among which are the following:

"That notwithstanding their deference and respect for his Majesty's Government, they have learned with disappointment and regret, the decision come to upon the case of the missionary Smith.

"Because,—They consider the reports of the insurrection at Demerara to have been greatly exaggerated as to its importance and duration, for the purpose of casting odium on the measures proposed by His Majesty's Government, and the legislature, in reference to the Slaves.

"Because,—They have satisfactory reason to believe, that, owing to the influence of religious instruction, the revolt was unaccompanied by the horrors usually attendant on West India Insurrections.

"Because,—They perceive that for the Insurrection in the Colony of Demerara, other causes, both remote, and proximate, may be assigned, than those which the adversaries of the missionary have thought proper to allege.

"Because,—They regard the whole proceedings under which their, missionary, Mr. Smith, was imprisoned; his papers seized; his communications with his friends prevented, and his trial conducted, as unconstitutional and oppressive.

"Because,—They discover in the proceedings of the Court Martial, during a trial, not commenced for two months after the insurrection, and protracted during six weeks, many deviations from that equal justice which Britons in their native country are accustomed to enjoy.

"Because,—They conclude from the evidence adduced, that the missionary was not guilty of any of the charges alleged, and that the insurrection was not either directly or indirectly promoted by him.

IV. That although the Directors would be led by their duty and the regulations of their Society, to exclude from their protection any missionary who had actually violated their instructions, as to the conduct required to be observed by him in respect to the Slave-Population, yet they cannot withdraw their confidence and esteem from their missionary, Mr. Smith, whose innocence they see no cause to impugn."

Several other resolutions were added, of a similar character, which we have not room to copy.

Mr. Smith died in the Colonial Jail at Demerara, Feb. 9, where he had been imprisoned since the 26th of Nov.—the news of his pardon, and the instructions of the Directors not having yet reached Demerara.—*Boston Tel.*

From the London Home Missionary Magazine.

PASTORAL RECOLLECTIONS.

The Aged Pilgrims.

A few weeks ago, I called to indulge myself in five minutes' conversation with a venerable saint, bending under the accumulated infirmities of more than *ninety* years. It has been his lot to experience various changes in divine providence; and he has, indeed, found that human life is chequered with trials and enjoyment. After being blest with a competency of this world's goods, and with a pretty numerous family of children, he has had to deplore the loss of the whole of his property by the storms, on the mighty ocean, and to follow to the grave almost all his children; two of whom, young men in the prime of their days, and the height of their strength, found a watery grave. The good old man has descended into the vale of poverty; but even in ruins he exhibits a dignity which religion alone can impart, and experiences enjoyment which God only can bestow. His "mind is stayed upon God,"—"he lives in perfect peace,"—and is "looking for that blessed hope and the glorious appearing of the great God, even our Saviour Jesus Christ." His conversation is truly spiritual, and his whole deportment evinces that his "citizenship is in heaven," where he will before long enter upon his eternal rest and reward. How enviable the condition of that man who having long walked in the ways of God, can say as he enters the grave, "I have

finished my course, I have kept the faith;" and disappears from our view to take possession of that crown of glory which "the Lord the righteous judge shall give unto him!" To such persons death is desirable: "to die is gain."

I walked from the house of this venerable Christian, with feelings of the most sublime pleasure, arising from the interview I had held with its inhabitant, to survey the works of the God of nature. The evening was calm and beautiful, and the scenery grand and imposing. As I walked through the flowery fields, I paused to look around me. On the one hand was the sanctuary, erected by men who have long since mouldered into dust, for the service of him who "inhabiteth eternity," and whom holy angels and "the spirits of just men made perfect" constantly praise; and on the other, hills covered with food for man and beast, or adorned with trees, whose leaves beginning to fall, reminded me of the universal decay of nature; here were the lofty romantic cliffs that bade defiance to our insulting foes, and there rolled "the great and mighty sea," obeying the commands of him who fixed its boundaries, and said "hitherto shalt thou come and no farther;" while here and there I could see vessels destined for different ports, conveying the necessities or the luxuries of life. Who could see all this without lifting up his heart in grateful adoration to the God of his mercies?

Continuing my walk, I reflected that soon all this scenery, beautiful and enchanting as it appeared, would be burnt up, and not a vestige remain to tell where this world stood. 'And where,' asked I, 'will all the inhabitants that have, or that may occupy this earth be found?'—My reflections were serious, and I hope that in some degree I found them profitable, but the detail of them would be too long to lay at present before my reader.

My conversation with the excellent man I had just left, dwelt on my mind; and I turned from the scenery of creation, to think on the advantages of genuine piety; and though I had dwelt on this topic a thousand times, it still appeared fresh and new. Imprest as I was with the scenery around me, I dwelt with yet greater pleasure on superior beauties of the new creation. 'A flower,' said I, 'is beautiful in its season, but it is soon cut off and dies away; while yonder oak has survived many a winter, and resisted, nay, has even been strengthened by the storms which have torn up its weaker neighbours, and blown down the proud and stately buildings of

man. So, in the fair creation of grace. Religion in youth is lovely, and beautiful, and fragrant ; and who does not wish that a much larger number of young and tender plants were found in the garden of God ? But methinks the power of religion, and its tendency to improve and exalt the character, is seen most conspicuously in the aged Christian. I can never visit a man who has walked in the ways of God for fifty or sixty years, without feeling that I breathe in an hallowed atmosphere ; and am delighted, in no common degree, by hearing the testimonies borne to the excellence of religion, and its power in supporting its possessors under the various trials of life. I have listened with sacred pleasure to the truths, the knowledge of which have been acquired by the perusal of the inspired volume, visiting the sanctuary of God, and bowing before the throne of grace. Happy is the old man who has known his God from his youth up, and who is privileged to tell his children and his grand-children the gracious dealings of God towards him. And happy is that minister who possesses the acquaintance, and enjoys the prayers and the counsels of the wise and experienced believer.'

But I fear I am lengthening my paper beyond its proper limits, and shall scarcely be able to sketch the character of an old friend, who, some years ago, was removed to that better state where "the wicked cease from troubling, and the weary are forever at rest."

My friend A— was in early life made the happy partaker of divine grace ; and by that same grace he was enabled to maintain a consistent course of holy conduct for more than half a century. It was my happiness to become acquainted with him soon after I had entered the ministry ; and I am not backward in acknowledging that from his conversations and experience I have learnt many an important lesson.

Laid on the bed of affliction, I hastened to see him, as I expected, from various circumstances, that his death would be sudden. "And how, my friend, are your prospects for eternity ?" I asked. He replied, "I feel, sir, it is a solemn thing to die ; we know not what it is ; nor has any one come back to tell us. I feel that nothing I have done entitles me to heaven ; but I hope to go there through the rich grace of our Lord Jesus Christ." "You have, my friend, walked for many years in the ways of God ; I think I have heard you say, that it is more than *sixty* years since you first "tasted that the Lord is gracious." After wiping away the tear

which this question had caused to roll down his furrowed cheek, he replied, "Yes, blessed be God, I have known him for *three score and three years*, and he has never, *no never*, either in prosperity or adversity, forsaken me. "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him until that day." Repeating, with an emphasis peculiarly striking, "which I HAVE committed to him." As I perceived he was fatigued and needed rest, I prayed a few moments with him, that all necessary blessings might be afforded to one who had so long received them, and that the ever-living supports of the Gospel might be given him even in his struggle with the last enemy ; and taking my farewell, I left him, expecting that in a few hours I should hear of his release from the tabernacle of clay. To the surprise, however, of myself and all who had seen him in his illness, he partially recovered, and in a few days resumed his little walks among his neighbours, among whom he had often talked of the good ways of God, and by all of whom he was esteemed.

The first or second day he was able to get out, he called on a friend, now also in heaven, with whom he had often conversed on unseen and eternal realities. While talking of the unexpected circumstance of his again appearing out of doors, he said to his friend, "Well, I know not why the Lord has raised me up again, for I am of no use." "Yes," said his friend, "I think you are ;—don't you stand as a monument and witness of the grace of God ?" "True," replied he, "I am so, indeed." Two or three minutes after this, as he was yet standing engaged in conversation, he was seized with an apoplectic fit—was carried home—spoke no more—but in sixteen or eighteen hours serenely fell asleep in Jesus :—

"How many fall as sudden, not as safe."

Thus died one, who, notwithstanding his long acquaintance with the ways of God, was often the subject of many doubts and fears. Death to him always wore the aspect of terror ; but he evidently found it to be no more than a soft and gentle slumber, in which the soul passed from its tenement of clay, to enter on a residence with its Saviour in the world of glory. Thus did my honoured friend rejoin the society of those whom he loved on earth, but who had gone before him to that better state ; and, above all, he dwells with that Jesus whom on earth he loved, and whose glory he was ever anxious to promote.

Perhaps, my reader is among those who on the whole possess a "good hope through grace" of "the heavenly inheritance," but yet are the frequent subjects of anxious doubts and fears as to their final safety. And why, I would ask, should those fears be indulged? Is not the Lord Jesus as willing to save as he is able?

"His very word of grace is strong
As that which built the skies."

Let your dependence be on the Saviour, "for in the Lord Jehovah is everlasting strength." Say, then, with one of old, "I will trust and not be afraid." Such a resolution is fully sanctioned by Jesus, when he says, "HIM THAT COMETH UNTO ME, I WILL IN NO WISE CAST OUT."

BETA.

NEW-HAVEN, MAY 8.

THAMES RIVERMEN SOCIETY.

The different classes of "Rivermen inhabiting the banks, and living upon the Thames," are supposed to amount to 60,000, and for this large number of persons the "Thames Rivermen Society" is the only one which has been formed. It is the object of this institution to promote the temporal and spiritual interests of this hitherto neglected class of persons. During the past year the Committee of the Society relieved more than 1000 families, providing for them food, clothing, and fuel, assisting also in the repairs of boats in cases where but for such relief the parties would have been unable to resume their labours without considerable delay.

It may well be supposed that those kind offices, in which the most disinterested benevolence was manifested, would enable the Committee to prosecute the means for the religious instruction of the Rivermen, under very favourable circumstances. The following is an outline of the labours performed, and of the effects by which they have been attended. We cannot but augur well respecting the moral condition and temporal prosperity of a nation, when the most degraded classes of its population are the objects of such labours as are detailed in the following report of the Committee:—

They have opened places on the banks of the Thames, for religious meetings in the week, and on the Sabbath; to which have been attached libraries to lend books to the watermen and others, for the religious improvement of themselves and families—distributed Bibles and religious tracts among them—taken notice of any particular death or calamity, and invited their at-

tendance at a place of worship, and had it improved by a minister of the gospel—visited and relieved their sick, and widows, and imparted assistance when any were in peculiar distress. The opening of places for religious worship, particularly for watermen, bargemen, and others, has been attended with pleasing success; and affords much encouragement to persevere in these labours of love among them. Being under the management of persons of the same profession, and meeting with their brethren in trade, they feel less hesitation than if they were invited to mingle with strangers. Many come to the stations opened by the society who have not been in a place of worship for years; some were formerly notorious on the Thames for their wickedness, were the terror of the neighbourhood in which they resided, and dreaded by those whose property was exposed to their depredations. One has joined a Christian Church; another sends his children to a Sunday School, reads the Bible to his wife and children at home, and, whenever his occupation allows him, is seen at a place of worship. The Committee have evidence of a decided moral change in several persons, through the instrumentality of preaching direct to Rivermen. The lending books to them it is hoped will be productive of great good by promoting religious knowledge, and affording entertainment which may incline them to stay with their families in the evening, instead of spending their time and earnings at the public house. A deputation from the Committee lately visited the different plying places and barges on the Thames, distributing religious Tracts; and ascertained that of about 3000 persons they met with, 400 were destitute of the Scriptures, the majority of whom were desirous to obtain them!! Very pleasing interviews were had with the watermen, bargemen, and fishermen, who received the deputation with civility, and listened with attention to their observations on the importance of Religion. Only three instances are recorded in which the tracts were refused. It has been very gratifying to observe the numbers that have attended sermons preached on the death of any from among their own body. It appears to be the most efficient plan to collect them under the sound of the Gospel; on two recent occasions the places were crowded to the doors, and it is hoped that it may please God to make the improvement of the death of some, the means of communicating spiritual life to many. The Society has visited the West country bargemen

on board their barges, held prayer meetings, and preached to them in their spacious cabins.

The Committee have much encouragement to persevere in the visitation and relief of the sick and widows.—One poor man particularly, who died lately after an illness of six months, was convinced of being a sinner, exposed to the just wrath of Almighty God, enabled to flee by faith to Christ for salvation during his sickness, and has left a pleasing testimony behind him, that God is rich in mercy unto all that call upon him. He was visited and relieved by this society; and since his death the widow has been assisted, and enabled to obtain employment to maintain herself and six children.

The report concludes in the following manner:—

Thus by various means is this Society anxious of being instrumental in extending the blessings of salvation among our poorer brethren upon the Thames; ever looking up to Him who has declared that it is not by might, nor by power, but by His Spirit that man is turned from darkness to light, and from the power of Satan unto the living God.

HOME MISSIONARY SOCIETIES.

That our readers may have some idea of the spirit with which the object of the Home Missionary Society of England, is viewed by christians in that country, we extract an account of the first annual meeting of one of the numerous auxiliary Societies which have been formed.—How would the desponding heart of many a solitary christian in our waste places, and in the newly settled parts of our country be cheered, did a similar spirit animate those followers of Christ in our land, who are favoured with the privileges of the Gospel, and blessed with the means of extending its benefits to others.

At the Meeting of the "Islington Home Missionary Society," on the 15th Jan. the Rev. Henry Townley, who we believe has been a Missionary in India, took the chair.

The Rev. T. Lewis gave out the words,

"Shine, mighty God, on Britain shine,"

which the congregation, standing, sung with great solemnity and fervour. The Rev. Mr. Owen, of Holywell Mount, then offered prayer for a blessing upon the proceedings of the evening, and for the prosperity of the Home Missionary Society; after which, the Rev. Henry Townley opened the business of the meeting by ex-

pressing his warm attachment to the cause of Home Missions. "Shall I love the Hindoo," said he, "more than the Englishman? God forbid! If there be a comparison, I acknowledge that I love the Briton more than the Hindoo; and it is not a want of love to my country, but a sense of duty that has called me to labour in another department. No man laboured more among the Gentiles than did Paul; and yet no man loved the Jews more. His language is very remarkable. He says, 'I say the truth in Christ; I lie not; my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart; for I could wish, that myself were accursed from Christ, for my brethren, my kinsmen after the flesh.' We have, therefore, the example of the Apostle Paul for loving all the world, but especially our own kindred. And Christ felt for all nations, but he shed especial tears over Jerusalem, and gave especial instructions to his disciples to publish the gospel to the lost sheep of the house of Israel. With regard to the Home Missionary Society, I cannot, therefore, but most cordially pray that God would bless it, and wish it God speed.

"The danger of our countrymen is peculiarly great; for there is in this country light enough to bring upon it the most awful responsibility, which renders it necessary that the work of preaching the Gospel should go on, till it is attended with the conversion of a larger portion of its inhabitants.

"We have not here to travel far, or spend seven years in learning a foreign language. The objects of our regard are at the doors. Our countrymen are near us; and it is an awful crime, if we do not preach the truth, and try to bring them to the obedience of faith.

"In avowing my attachment to this Society, I think that I am best consulting the interests of foreign Missionary Societies.—You will break up fallow ground, build new chapels, establish new interests, and where you go, I will follow, and form a Missionary Society afterwards. You shall labour, and I will, with your permission, enter into your labours, and we will rejoice together, if we can combine in effecting the conversion of the whole world."

The following ministers then addressed the meeting: the Rev. Messrs. Cobbin, Ivison, Ball, (Home Missionary) Hughes, of Stoke Newington, Sherman, of Reading, Blackburn, Ford, of Lymington, Thomas, of Highgate, Dunn, and Mr. Edward Miller. The meeting was also favoured

with the attendance of several other ministers, anxious to give their countenance to the important cause. The following were the resolutions unanimously adopted at the meeting :

I. That this Meeting have heard, with much satisfaction, from the Report, that the important cause of Home Missions has been warmly espoused by the friends of religion, in Islington, and its vicinity, and cordially approving of the sentiments which it expresses,

Resolve—that it be received, printed, and circulated.

II. That this Meeting feeling deeply sensible of the vast importance of promoting the spread of religion at home, both as bearing on the temporal and eternal welfare of the inhabitants, as well as from its great influence in continuing and carrying on the noble plans for spreading the Gospel throughout the world, do engage to do every thing in their power to forward the object of this Auxiliary.

III. That the thanks of this Meeting be given to those ministers and friends, to whose cordial co-operation the success both of the Auxiliary and the Parent Society may in a measure be ascribed, and that this success be acknowledged with gratitude to God, and earnest prayers for his continued blessing on renewed exertions.

IV. That the thanks of this Meeting are hereby presented to W. Brownlow, Esq. the treasurer of this Auxiliary, for his services during the last year, and that he be requested to continue the same. Also, that the Rev. R. Bowden, Mr. John King, and Mr. Joseph Lewin, be requested to continue their services as secretaries, and that the following gentlemen be the committee for the ensuing year.

V. That the thanks of this Meeting be given to the Rev. Henry Townley, for the readiness with which he accepted the chair on this occasion, combined with the most sincere supplications to the God whom he serves, that his labours in behalf of the Pagan world may long continue, and be crowned with a rich harvest of immortal souls to the glory and honour of the Great Redeemer.

The Meeting closed with the assembly singing 'Blessings for ever on the Lamb.' The receipts of the evening were upwards of 35*l.*

DESTITUTE VILLAGES IN ENGLAND.

Of the need of Home Missionary Societies in England, the following is one of the many proofs

which the Magazine of the Parent Society is constantly furnishing.

Destitute Villages in Hampshire.

PRESTON CANDOVER, Jan. 6, 1824.

Sir,—I beg leave to call your attention to the destitute state of several villages situated in the county of Hants, between the populous towns of Basingstoke and Alresford. The inhabitants of this district are, I may say, as dark in regard to things pertaining to their eternal welfare, as the most unenlightened heathens. It is true, that some of them have an opportunity of attending church, once on a Sabbath, to hear a composition read for about ten minutes, respecting their moral duties, but some have not even this privilege, for in the village of Nutley they have only two sermons preached during the year. The clergyman officiating for another village, has time only to read prayers, excepting on the Sundays after Easter and Whitsuntide. Several other instances might be adduced, but this will be sufficient to show the destitute state of these villages, containing some thousands of immortal souls. Should the means of the Home Missionary Society not be sufficient to answer the call in this place, I trust that the attention of the respective ministers in the neighbouring towns will be directed to this destitute district, and that the blessing of God may attend their and your labours, is the earnest wish and prayer of,

Sir, your obliged servant,
VERITAS.

To the Editor—

The villagers in this district are Bradley, Clydsden, Brown, Candover, Preston Candover, Chilten, Ellisfield, Weald, Woodmancot, Nutley, Farley, Medstead, and Hertford.

REFORMED CHURCH IN FRANCE.

In 1821, there was published in London, in two volumes, a Work entitled "History of the Persecutions endured by the Protestants in the South of France, and more especially of the Department of the Gard during the years 1814, 1815, 1816, &c., including a defence of their conduct, from the Revolution to the present period. By Mark Wilks."

From a Review of this work in the Literary and Evangelical Magazine, of Virginia, we make some extracts, which will probably communicate to our readers intelligence which is new although distressing, but which will not be without its use, if it should teach them to value more highly the inestimable civil and religious privileges which they enjoy.

When the Revolution broke out in France, the *Reformed* population of that country did not exceed, at the highest calculations we have seen, two millions of souls; not a twelfth part of the whole.—They were generally merchants, artisans, and small farmers. They had no hand in producing that event. It is natural, however, to suppose that men, who had been persecuted and proscribed for ages, would hail with joy a change, which, in the beginning, promised the restoration of civil and religious liberty. It is certain that, while this was the case, they did not run to those excesses which disgraced liberty and finally ruined the cause. Peaceable and industrious, they only wanted security of persons and privileges. When the forms of republicanism gave way before the genius and ambition of Bonaparte, the Protestants submitted, because the enjoyment of their religious privileges was guaranteed to them. They, however, became weary of his military despotism, and were willing to see the ancient dynasty restored *under the charter*. But they soon had reason to repent the change. The work before us gives a history of the persecutions endured by these unhappy people, from the period of the restoration to the year 1820. The author is a very respectable clergyman of the Congregational order, who has ministered for some time to an English church in Paris. His opportunities of gaining information have been as favourable as they could be. He visited the persecuted Protestants, and heard from themselves a true account of their sufferings. His case is completely made out; he has proved beyond all question, that in France, in the nineteenth century, under the eyes and with the connivance of men in power, the most furious fanaticism was permitted to perpetrate its outrages, and do its work of violence on unarmed and unoffending fellow-subjects. The narrative of these crimes occupies more than six hundred octavo pages. We can permit ourselves to make only a few extracts, for the purpose of showing our readers what their fellow christians have suffered under the pretences of *loyalty* and *religion*; and what bigotry for *popery* and *legitimacy* can inflict. But we give warning beforehand, that the narrative is shocking. It cannot be otherwise, when it details the outrages committed by lawless power on unresisting innocence.

It was the policy of the government to disarm the Protestants, before the work of persecution commenced. This was peace-

ably and quietly submitted to, because the Protestants wished to avoid all suspicion, that they intended to disturb the throne of *Louis the Desired*. When this measure was accomplished, *banditti* were permitted to rob, plunder and murder, without restraint.

The first extract which we shall give, affords an example of the influence exerted on the minds of the common people.

"It has been asserted, that at Alais, women were advised and instigated to poison their Protestant husbands. I would hope that such reports were unsounded or exaggerated, especially as too many others, less revolting, appear unquestionable. M. Mariane was married to a Protestant wife, and they lived peaceably and happily for some years, in the village of Moza, in the commune of Cardet. Attentive to the duties of his religion, he went one day to St. Jean de Serre, to confess to the *Cure* of the parish. The priest refused absolution, but on the condition, that the man would convert his wife. 'Assume,' said he, 'an angry countenance, and when she asks the reason of this change, say to her, I am not my own master, a demon possesses me, and you may deliver me by turning Catholic; thus you can save me, and save yourself.' Mariane was a good Catholic, but he also had good sense enough to reject this wicked attempt to make him live miserably with a wife, whom he had long found, though a Protestant, to be worthy of his affections."—A perruquier, at Nismes, during several months, rendered his wife most unhappy, without assigning any reason for his unusual and cruel treatment. At length reason regained its empire, and he acknowledged to his wife, "that the priest had poisoned his mind against the Protestants, and taught him to believe that they must be exterminated in France."—pp. 113, 114.

These two odious examples are sufficient to show the influence exerted; let us now see the effect.

"After the populace had abandoned themselves to every species of intemperance in the taverns, they assembled in the streets and public squares, in mobs of 3 and 4000. Those, who but a short time before would have thought themselves disgraced by any contact with such persons, now supported and increased their licentiousness. If they met with Protestants, they seized them, danced round them with barbarous joy, and amidst repeated cries of *vive le Roi*, they roared in their ears canni-

bal songs, the chorus of which was, in *Patois**

Savaren nastri maos
Din lou sang di Proutestans.

Duon sang deis enfans de Calvin
Faren de boudin.—pp. 115, 116.

Mr. Durand, an advocate and a Catholic, declares that he had seen these frightful groupes, and heard these sanguinary songs, more than a hundred times. It is easy to see that a mob thus trained and excited, is prepared for any thing that is vile and cruel. We give the following extract as a specimen of a detail of much more than a hundred pages. The author, having given an account of the murder of a man named *Imbert*, proceeds thus.

"The miseries of the family of Chivas, of which *Imbert* was a member, have revolted all France. Five individuals of this family, all husbands and fathers, were massacred in the course of a few days; and they furnished a specimen of the crimes and horrors, with which Nismes was so long visited. I saw the five widows of these murdered Protestants, in their habiliments of mourning. I heard their sobs, and witnessed their tears and anguish, as they related to me, with all the minuteness and emotion of recent bereavement, the dreadful detail of their sufferings. The orphan children mingled their tears with their widowed mothers. On one occasion, the whole were collected round me; and I never shall forget what I endured, on thus finding myself in the centre of a large groupe of unhappy beings, who had been actors and sufferers in the most tragic scenes."

It was not men only, who suffered violence from these friends of the *altar and the throne*. Females endured the most shameful outrages. The statements made by the author are fully confirmed by the declarations of M. Durand, the Catholic advocate before mentioned. Here is his testimony.

"I have seen the assassins in the faubourg Bourgade, arm a *battoir* with sharp nails in the form of *fleurs-de-lis*; I have seen them raise the garments of females, and apply, with heavy blows to the bleeding body this *battoir*, to which they gave a name which my pen refuses to inscribe. The cries of the sufferers—the streams of blood—the murmurs of indignation, which were suppressed by fear—nothing could

* "We will wash our hands in the blood of the Protestants."—"We will make black puddings of the blood of Calvin's children."

move them. The surgeons who attended on those who are dead, can attest by the marks of their wounds, and the agonies which they endured, that this account, however horrible, is strictly true."—p. 250.

This treatment was, in several instances, experienced by most respectable matrons, even in a state of pregnancy; and the only crime of which they were guilty, was that of being Calvinists!

It was in vain for the Protestants to present their grievances at the foot of the throne, and petition for redress. Proclamations signed by the King, calumniated the petitioners, and misrepresented their conduct. The murders perpetrated and all the crimes committed by furious banditti, were palliated, and in some instances, at least by implication, charged on the Protestants themselves. In a word, they were obnoxious to the *legitimates*, to the *ultra royalists*, because they were Calvinists; and they were hated by the fanatical Catholics, because they were not Papists.

The official agents of England suffered themselves to be imposed on by the representatives of the persecutors of the Protestants; and the Duke of Wellington wrote a letter, "dictated by the chiefs of the Catholic faction." Its statements have since been fully contradicted. But at the time they did extreme injury to the Protestant cause.

The English Dissenters, the firmest friends to liberty in Europe, took up the cause of the unhappy French Protestants. They held a meeting in London, and determined to employ an agent to go to the place and learn the truth. The Rev. Clement Perrot undertook this mission, and executed it in the most satisfactory manner. On his return, he furnished materials for an appeal to the British Parliament; and for a printed Report, which was circulated through the continent and first gave correct information even to the inhabitants of France.

In the British Parliament, the late lamented Sir Samuel Romilly and Mr. Brougham espoused the cause of the oppressed Protestants, and fully exposed the enormities of the persecuting Catholics and the criminal connivance of the government. This foreign interference took effect.—There was a suspension of murder and pillage. And if the robbers and murderers were not punished, and security thus given for the future; it was at least a relief for the poor Protestants to know, that through the agency of their brethren abroad, the sword, which had so long been bathed in their blood, had been put up into its scab-

bard. The author, however, thinks that the case of these poor people is still a very frightful one.

We have thought that it would be well to bring this subject before our readers, that we might, in this age of the world, pregnant with fearful changes, be made to feel, with deeper emotion and more fervent gratitude, their obligations to the Almighty Ruler of Nations, for the precious heritage which he has given to us. Indeed "the lines have fallen to us in pleasant places." Among the rich blessings, which providence has bestowed on this nation, not the least is religious liberty. The man, who cares nothing for christianity, cannot feel this as *he* does, who looks every day to his religion for his highest enjoyments and choicest comforts. The mere man of the world only asks the state to let him alone. Allow him to neglect religion as he pleases, and in this respect he is satisfied. But it is not so with the vital christian. Religion with him enters into every department and affects every relation of life. He, then, wants the strongest guaranty that nothing human shall come between him and his God, and control his intercourse with Heaven.

MRS. JUDSON.

A correspondent at Liverpool, England, in a letter to the Editor, dated March 9th, 1824, says, "We have heard of the safe arrival of Mrs. Judson and her companions, Mr. and Mrs. Wade, at Calcutta."

BRAINERD.

The mission family at Brainerd has of late been much afflicted with sickness. The Corresponding Secretary of the Board writes from that place, under date of March 25, "The members of the mission family are as well at present as they have been for several months. Still there is much sickness among them. Mr. Hoyt has not been able to leave his room since December, and a great part of the time has not been able to turn himself in bed. Mr. Ellis has been quite deranged a part of the time, for months, and is quite feeble. Mr. Blunt is confined by sickness, and has been since December. Several of the women are also in a very poor state of health.—*Miss. Herald.*

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POETRY.

For the Religious Intelligencer.

HYMN FOR SPRING.

Come, Spirit of Creation's King,
Who, o'er the world, from Chaos sprung,
Didst brood with vivifying wing,
When morn's bright stars together sung,—
Come, with thy renovating breath,
And raise the sinner's soul from death.

Lo! Nature, rising at thy call—
(Thy rapturous call of love divine,)—
Has thrown aside her wintery pall;—
How bright her bridal vestments shine!
Oh, let my soul from darkness rise,
And be enrob'd to "claim the skies."

See how the opening flowers disclose
Their charms in every smiling mead!
See how the richly perfum'd rose,
Begins its matchless bloom to spread!
Oh! SHARON, may thy rose be press'd
Forever to my wounded breast.

What scenes of bright enchantment glow,
Where'er I turn my ravish'd view!
And see! o'er all, what splendors throw
The sun-beams from the morning dew!
Rise, Sun of Righteousness, and shine
On this benighted soul of mine.

What music sweetly fills the grove,
And melts in my delighted ear?—
The songs of birds!—their notes of love,
Melodious, greet the "new-born year."
Oh, warm my languid heart to raise,
To Heaven, my morning songs of praise.

W*

PREACHING CHRIST.

Preach Christ Jesus the Lord, (as was the usual custom of the Apostles;) determine to know nothing among your people but Christ, and him crucified; let his *name* and *grace*, *his spirit* and *love*, triumph in the midst of all *your sermons*.—Let your great end be to glorify God, as manifest in the flesh; to render him amiable and precious in the eyes of his people; to lead them to him as a *sanctuary* to protect them, a *propitiation* to reconcile them, a *treasure* to enrich them, a *physician* to heal them, an *advocate* to present them and their services unto God; as *wisdom* to counsel, as *righteousness* to justify, as *sanctification* to renew, as *redemption* to save, and an inexhausted fountain of *pardon*, *grace*, *comfort*, *victory*, *glory*. In short, let Christ be the diamond to shine in the bosom of all your sermons.

BISHOP REYNOLDS.